THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."—JOEL ii, 27.

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THE MORMON KINGDOM.

Correspondence to the Chicago Times of E. S. Goodrich, Esq.

THE INTEROCEANIC PARADISE MADE A POLITICAL FOOTBALL AND AN ARENA OF STRIFE. ITS ALLEGED DANGEROUS AND IMMORAL INSTITUTIONS CONSIDERED IN THE LIGHT OF THE STATISTICS OF CRIME. POLYGAMOUS MARRIAGES.

ISOLATED, and yet central on the great highway of the trans-Missouri region; elevated, and yet sheltered by the Rocky Mountains on the east and north, and the Sierras on the west; insular, and yet more cosmopolitan than any rural population on the face of the globe; physically attractive, and yet rent with the turmoil of political and religious distractions; home of the sage brush, and yet raising eighty bushels of grain to the acre; a day-and-night's journey from anywhere, and yet in the very eye of the world; an empire of paradoxes and antitheses; this is the Utah of to-day, and of the past twenty years.

The capital city is one of singular attractiveness. In its air of spaciousness and liberality of plan, it is second only to Washington. Even during this winter season, what is not intrinsically beautiful is suggestively so, when spring shall have opened the flowers, and quickened the foliage, and let loose the waters that shall cover the valleys with verdure. In everything—the farm-like blocks, the wide avenues, the stately and often graceful architecture, the waterways for irrigation, sewage and sprinkling, the edifices for worship, education and amusement, the employment of gas, the electric light and railways—in everything is seen, on the part of this Mormon people, the evidences of unbounded faith in themselves and their future, and a wise use of whatever adds to the comfort and advantage of the community. And Salt Lake

City is the magnified prototype of a dozen or more lesser but beautiful cities and towns scattered through the Utah valleys. All are laid out on the same comprehensive plan, looking to the comfort of the future dense populations, as well as the present. There is something wonderfully impressive in the tokens, revealed on every hand, of the faith of this singular people in themselves and their destiny. They plan and build not for the day; there are centuries of anticipation in every representative act.

The Mormon inhabitants comprise about seventy-eight per cent. of a population which, numbering one hundred and forty-four thousand in 1880, must now count nearly one hundred and sixty thousand. In the twenty-two per cent. minority are represented the most prominent of the Christian sects, though generally with slender following. The bulk of the "outsiders," as they are classed, are unsectarian or openly irreligious. They comprise, almost exclusively, the mining population, the adventurers, and in the towns a fair proportion of the business class. The farmers are, with scarcely an exception, Mormons.

No special bitterness or dislike seems to exist between the Mormons and the various Christian sects. On the contrary, courtesies which have quite the seeming of Christian charity are frequently exchanged; often enough to bear inferential testimony on the part of each that the others are not totally depraved. And really, setting aside the one dogma of plural marriage, there is no essential difference between Mormon theology and any other of the Christian sort; and such as exists is less a question of difference than degree. The Mormon creed is omnivorous; it assimilates all of all creeds, present and past. The Mormon is a more latitudinarian Congregationalist than Beecher, a more veritable Baptist than St. John, and he out-Romanizes any Catholic in his arrangements for the reclamation of the impenitent dead. He swallows without gulping, and digests without griping, the entire Bible from Genesis to Revelation, Apocrypha included, and thrives on the mass as literal manna from heaven; supplementing, by way of dessert, his religious menu with a dainty bit of Bible of his own. So it is not strange to find among even the strait-laced of the Christian clergy those, like Rev. Dr. Tuttle, Episcopal bishop of Utah, who are willing to bear testimony to Mormon merit. This liberal prelate, in a lecture delivered in New York a few years ago, said of them:

"I know the people of the east have obtained the most unfavorable opinion of them, and have judged them unjustly. They have many traits that are worthy of admiration, and they believe with a fervent faith that their religion is a direct revelation from God. We of the east are accustomed to look upon the Mormons as either the licentious, arrogant, or rebellious mob, bent only on defying the United States government and deriding the faith of the Christians. This is not so. I know them to be honest, faithful, prayerful workers, and earnest in their faith that heaven will bless the Church of Latter-day Saints. Another strong and admirable feature in the Mormon religion is the tenacious and efficient organization. They follow with the greatest care all the forms of the old Church."

But the reciprocal dislike of the unsectarian Gentile and the Mormon cannot be exaggerated. This, on the Gentile's part, does not have its root in religious antagonism. It is outside of doctrine or dogma. It springs from political, though not necessarily party, jealousy. It is a strife for the master-

ship of Utah, and it is marked by an intensity of bitterness without parallel in any other section.

The two institutions of Mormondom which are the subjects of severest criticism, are their secret courts, or councils, and their system of polygamy.

The first is that which anti-Mormons assert to be a complete system of government, through which the rights, duties, interests and affairs of the Mormon population are defined, imposed, conserved and regulated, secretly and through priestly intervention and control, to the detriment and danger of the community. It is charged that these councils make up a government within a government, an *imperium in imperio*, and so are not merely institutions disrespectful to the legally-constituted authorities, but schools of treason and a menace to the state.

The Mormon answer to this criticism is that these councils are simply conciliatory courts, for the arbitration of matters arising between brethren of the same faith, voluntarily resorted to by those involved in disputes, and whose awards must be voluntarily acquiesced in or remain without effect. The Mormon theory is that the bulk of differences which result in widespread quarrels, frequently involving entire communities, may readily be composed and adjusted if taken in hand at their beginning, and before the passions of the disputants become seriously excited. For this purpose, in each of the smallest divisions of Church jurisdiction, agents—called Teachers—are employed, whose business it is to acquaint themselves with neighborhood grievances, and by bringing the parties together, seek their composition. Failing in this, the matter is reported to the Bishop of the district, or ward, who offers his services, with those of his counselors, as a court of arbitration. Appeals lie from the award of this Bishop's court through other similarly constituted bodies of higher dignity, until that of last resort is reached, before the First President and Council. If the final award is rejected, the Church discipline allows a sentence of disfellowship against the contumacious party. No other penalty is attempted to be enforced, as in the nature of the case none could be.

It is difficult to see how this course of proceeding differs from that of other ecclesiastical tribunals, except that it covers a wider range, and seeks in the interest of harmony and good fellowship to adjust secular as well as doctrinal disputes. But this Mormon system, while it exceeds in its scope the similar courts of many other religious bodies, is no more extensive than that employed by the sect of Quakers, which, in its furtherance of "peace on earth, good will to men," has always been held to be one of their highest titles to the respect of mankind.

That substantial justice is the rule of the awards of these conciliatory courts is shown by the fact that they are habitually resorted to by the Mormon laity. It is idle to say, as it is frequently said, that they are forced thither by the terrorism of priests, to become the subjects of spoliation and wrong; for whatever their average intelligence, no system habitually unjust in temporal affairs could retain the support of any people. And that it does command their confidence is shown by this fact, that the records of the civil courts reveal scarcely an instance where plaintiff and defendant are both of the Mormon faith. Gentiles sue Mormons and Mormons sue Gentiles; but

Mormon suing Mormon is a proceeding so rare as practically to be unknown to the judicial history of Utah. Now, whether the average quality of justice administered in these tribunals is above or below that of the civil courts, is, it would seem, a question solely for the solution of those who resort to them. There is no legal compulsion attaching to them; they are self-imposed and self-endured; and if they fail to answer the purpose of their existence, will be self-abrogated by disuse. No harm can come of their employment, but much good, from the private and speedy settlement of neighborhood quarrels; and least of all need they be the occasion of public jealousy as arrogating the functions of the public judiciary. Litigation is not a plant of so rare value that its growth should be fostered and stimulated; and society would be the gainer if arbitration were substituted in its place more generally than it now is, and that, too, whether under priestly or secular control.

The anti-Mormons charge that the arbitration business of these ecclesiastical councils is only an incidental, not the actual, purpose of their creation; and that under its cover treason is fostered and organized, until the system has become dangerous to the country, whose safety demands its destruction. This charge is unsupported by any public evidence, and as it is strenuously denied by the Mormon authorities, it becomes simply a disputed assertion, and is placed without the pale of profitable discussion.

It is not proposed to consider the religious aspects of polygamy. If it were not of divine institution, it would appear from Biblical history to have been, at least, of divine toleration, and that in the ancient days, those who enjoyed the peculiar favor of God enjoyed, also, the unpeculiar favor of multitudinous wives. Abraham, Jacob, Moses, David, are names which the pious world have uttered reverently for thousands of years, and the measure of their polygamic sins, if such they were, is left for those who have taste for religious disputation. It is pertinent, however, to take into account the influence of polygamy upon the morals of the people addicted to its practice. And to ascertain the condition of public morals, there is no guide so trustworthy as the public records of criminal statistics. The inherent vice of a people cannot be suppressed; it must rise to the surface, and find, at last, its condemnatory record in the calendar of crime.

The criminal statistics of Utah are kept with unusual precision and care. Not only the nativity of criminals is registered, but the character of their religious belief, or non-belief, as the case may be. This system furnishes a sound basis for the prosecution of the inquiry in hand. These statistics for the year prior to 1882 have been published, and the use of the facts educed from the criminal records of 1881, by the Hon. James W. Barclay, M.P., in an article which lately appeared in *The Nineteenth Century*, has excited much comment here and abroad. This gentleman stated that, with Mormons constituting the bulk of the population of Salt Lake City (in 1881 there were about eighteen thousand five hundred Mormons to five thousand five hundred non-Mormons), the convicts contained in the city prison were twenty-nine, and in the county prison six, but of these only nine were Mormons. In the territorial penitentiary in 1881 there were fifty-one convicts, but only five of them were Mormons, and of these two were there for polygamy. Out of one hundred and twenty-five prisoners in the lock-up, eleven only were Mormons,

and some of these for polygamy. The returns of arrests in Salt Lake City in the same year showed one hundred and sixty-nine Mormons against eight hundred and fifty-one non-Mormons. That is, with over three-quarters of the population of Salt Lake City, the Mormons furnished only one-sixth of the number of arrests in 1881. These records, which correspond substantially with those of former years, certainly exhibited the Mormons in a favorable light compared with those who denounce them as licentious, brutal and degraded.

The statistics at hand for 1882, which, it is believed, have not hitherto been published, cover a wider field, taking in all the populous districts of the Territory. The total number of all arrests for crimes and misdemeanors in these localities during 1882 was two thousand one hundred and ninety-eight, of which the seventy-eight per cent. of the Mormon population furnished three hundred, and the twenty-two per cent. of the non-Mormon one thousand eight hundred and ninety-eight. A tabular exhibit of the grosser crimes embodied in the above total show:

	Mormons.	Non-Mormons.
Assault and battery	40	260
Assault with intent to kill		2
Assault with deadly weapons		7
Assault with intent to commit rape	1	5
Assault with threats		18
Murder	1	15
Manslaughter		1
Attempt to murder		4
Accused of murder		6
Threatening to murder		1
Mayhem		2
Dueling		1
Prostitution		95
Keeping brothels		27
Lewd conduct		6
Insulting women		3
Exposing person		9
Nuisance		5
Obscene and profane language	4	24
Forgery and counterfeiting		8
Drunkenness	68	307
Drunk and disorderly	29	151
Drunk and profane	12	136
Selling liquor without license		18
Gambling and keeping gambling houses	1	52
Mail and highway robbery	1	6
Grand larceny	3	48
Burglary	1	8
Disturbing peace	34	111
Bigamy		1
Destroying property	15	26
Arson		26
Obtaining property under false pretenses		25
Opium smoking, etc.		16
Stealing railroad rides		19
Vagrancy		147
Violating prison rules		6
Total	210	1602

So that the Mormons, comprising seventy-eight per cent. of the population of the Territory, contributed one-eighth of the arrests made during 1882, and the non-Mormons, having only twenty-two per cent., contributed seven-eighths.

In those pursuits having a demoralizing tendency, the distribtion was as follows:

	Mormons.	Non-Mormons.
No. saloons and breweries - - - - -	16	146
No. billiard tables and bowling alleys - - -	1	46
No. gambling houses - - - - -		10
Total - - - - - -	17	202

The number of brothels throughout the Territory was twelve, all kept by non-Mormons; number of inmates not given.

The criminal record of Salt Lake City for 1882, shows that, in a population of about twenty-five thousand, divided between Mormons and non-Mormons as nineteen to six, the total number of arrests was one thousand five hundred and sixty-one, of which one hundred and eighty-eight were Mormons, and one thousand three hundred and seventy-three non-Mormons. Classed by sex, the number of Mormon men and boys was one hundred and seventy-seven; non-Mormon, one thousand two hundred and seventy-one; Mormon women, eleven; non-Mormon, one hundred and three. Of the sixty-six houses where beer and liquor were retailed by the glass, sixty were kept by non-Mormons, and the remaining six, nominally Mormons, were not entitled to participate in the sacraments of the Church by reason of their calling. The fifteen billiard rooms and bowling alleys and the seven gambling houses were all kept by non-Mormons. The six brothels had non-Mormon proprietors, and they were filled by thirty-one non-Mormon inmates.

If it should be suspected that these territorial and city exhibits show an unfair discrimination in favor of the Mormon population, through the sympathy of the Mormon police officers and magistrates, such suspicion will be removed by the summary of the records of the territorial penitentiary for the same year. It will be recollected that for the conviction of this class of criminals, the whole machinery of the law, judicial and ministerial, is in the hands of the Federal Government. The number of penitentiary convicts for the year was twenty-eight. Of these but one was an orthodox Mormon, and she a woman, confined for one day for contempt of court; five others were Mormons only by reason of their parentage, and the remaining twenty-two were: eight Catholics, four Methodists, one Jew, one Adventist, one Presbyterian, and seven of no religious faith.

The tabular statement of the arrests throughout the Territory for 1882 furnishes food for varied reflection. One application only will be made. If those practicing polygamy are, as a class, actuated by the licentious motives with which they are charged, why is it that the affiliated crimes of prostitution, brothel-keeping, lewd conduct, insulting women, exposing person, attempting rape, and obscene and profane language, occasioning in all one hundred and seventy-nine arrests, are so nearly monopolized by the non-Mormon element that the proportion should be thirty-five to one? Crime breeds its congeners; and does not this table of crime furnish proof of the general honesty of those who enter the polygamic state?

Salt Lake City, Jan. 24, 1884. E. S. G.

Wisdom consists not in seeing what is directly before us, but in discerning those things which may come to pass.

UTAH NEWS.

(Summarized from Territorial Papers.)

Spanish Fork is to have a $10,000 theatre built immediately.

A little child of Peter Boice, of Provo, was accidentally drowned by falling into a ditch on the 14th ult.

The good people of the 18th Ward, Salt Lake City, are about to erect a school house in which a school somewhat after the manner of the B. Y. Academy of Provo is to be carried on, without any support from Territorial finances.

During a thunder storm which recently occurred at Pleasant Grove, lightning struck the stable of Albert Richins, killing one of his team horses and setting the building on fire. The fire was extinguished before it had made much headway.

A wash-out having occurred on the D. & R. G. Railway near Thistle Station, the locomotive of a down train with the engineer, fireman and brakesman on it, went plunging into the river, killing one, fatally injuring another, and hurting the third very badly, though it is thought that he will recover. The three men were strangers in the Territory. The accident occurred on the 12th ult.

A reunion of the Snow family was recently held in Brigham City, when the family and descendants of Apostle Lorenzo Snow (who number about 100), all, with the exception of two or three who are upon missions, together with other relatives and friends, assembled to do honor to their patriarchal head who has just passed his 70th year. The exercises were of the most enjoyable character and were kept up for three days. A facetious writer describing the affair, remarked that there was more *Snow* in Brigham City that week than there had been all last winter.

The high water which prevails in Utah seems to be the chief object of attention at present, and great efforts are being made to prevent damage by the washing away of property. The Provo river and a number of other streams were reported to be as high in the middle of May as ever known to be in the past, and it was expected that they would be still higher, as they do not usually reach their maximum height until about the 10th of June. The low lands in Salt Lake Valley and other parts of the country are in many places entirely submerged, and many residents, as a consequence, put to great inconvenience. The roads, too, up most of the canyons are washed out so badly that travel by team through them is impracticable. The residents of some of the upper valleys, such as Ogden valley, are more than ever secluded, as they are for the present practically shut out from the rest of the world. Considerable damage has already resulted to the railroads in the canyons, the road bed being washed away in some places and bridges endangered in others. Though the high water is a present detriment to a great many farmers occupying low-lands, in preventing them from cultivating their farms, it will doubtless prove a permanent benefit to them in many cases by leaving the land covered with a thick coat of fertilizing sediment, washed down from the surrounding mountains.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 9, 1884.

BUILDING TEMPLES.

THE Latter-day Saints are a temple-building people. They are the only people claiming to be followers of Christ who are engaged in building temples, or who know anything about the use of such sacred structures as that built by King Solomon. Of course, all readers of the Bible are familiar with the glowing description given therein of the magnificent temple of Solomon, and they are also led to understand from other references in the Scriptures that other temples are to exist. They read, for instance, this prediction in the writings of the Prophet Malachi (iii. 1): "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple;" but who would know without further information than is afforded us by sacred and profane history and tradition combined, how to build a temple which the Lord would accept and deign to grace with His presence? Or who would know, without further instruction from a divine source, the proper uses for which temples were designed by the Almighty? No person; not even the Latter-day Saints. But the Lord has not left them in the dark in regard to this matter as He has others. He has commanded them to build temples, has made known unto them the plan upon which they should be constructed, and has revealed unto them sacred ordinances that are to be performed in them, and which cannot be performed elsewhere, to His acceptance. These ordinances are to tend not only to the salvation of those who are the recipients of them in the temples, but to that also of persons who may have died at any time in the past, when they shall be performed in their behalf. Thus the saving power of the Gospel can be made to extend to all who ever have lived upon the earth. Thus the various generations of mankind who have inhabited this earth from the days of our father Adam down to the present time can be linked in one grand chain. Malachi says, in looking forward to the last days:

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

And then he adds in the last paragraph of the Old Testament:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The Prophet Joseph Smith, in writing upon this subject, says:

"It is sufficient to know, in this case, that the earth will be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children

upon some subject or other, and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we, be made perfect, without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fullness of time; which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories shall take place, and be revealed from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fullness of time."

This promise of Elijah's coming was fulfilled in the first Temple which the Latter-day Saints ever built, that of Kirtland, Ohio. Not only did he appear to Joseph Smith and Oliver Cowdery in that sacred edifice and deliver to them the keys which he held, but the Savior and Moses and Elias and others who had lived upon the earth in former dispensations also visited and communed with them there. Nor were they the only ones who were blessed with such glorious manifestations of divine favor. Joseph Smith records in his history: "Many of my brethren who received the ordinance with me saw glorious visions also. Angels ministered unto them as well as myself, and the power of the Highest rested upon us; the house was filled with the glory of God, and we shouted Hosanna to God and the Lamb."

It is not our purpose to detail the sacred ordinances to be performed and blessings to be obtained in temples; suffice it to say that they are such as only the faithful Saints of God are entitled to, and that the keys and powers within the reach of those who have the privilege of entering into the house of God are such as the people of the world know not of. Writing of this subject in his history, Joseph Smith says: "The keys are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the Elders till the temple is completed."

The hope of entering into a Temple, and receiving the blessings and taking part in the ordinances pertaining thereto, is one of the most glorious ones with which every true Saint throughout the world is inspired. This is one of the purposes for which they are so anxious to gather to Zion.

As intimated before, the first Temple completed by the Latter-day Saints was in Kirtland, Ohio; the next one built was in Nauvoo, Illinois. These buildings the Saints had to leave when they were driven from their homes in the States on account of their religion. Since journeying to Utah they have been actively engaged in the building of Temples. One was completed and dedicated in St. George in the year 1877, and many glorious blessings and manifestations of divine power have been received within its walls. Two others are in process of erection, one at Salt Lake City, another at Manti; and last month marked an era in the Temple-building record of the Latter-day Saints by one at Logan being completed and dedicated. We shall publish in the next number of the STAR the very interesting exercises connected with its dedication.

G. C. L.

BIRMINGHAM CONFERENCE.—Meetings of the Birmingham Conference will be held on Sunday, June 29th, in the Latter-day Saints' Chapel, Hunter's Vale, off Farm St., Birmingham, commencing at 10-30 a.m., 2-30 and 6-30 p.m. President John H. Smith will be present.

ARRIVAL, APPOINTMENTS AND DEPARTURE.—On the 20th of May, the following named Elders arrived in Liverpool per the S.S. *Wyoming*, to fill missions in this country: George Goddard, Heber Goddard, Robert Marshall and L. John Nuttall, jun. Elder David James and two of his daughters, and Mrs. Hopwood, all from Salt Lake City, also arrived with them, having come on a visit.

Elder George Goddard is granted a roving commission, to visit any of the Conferences throughout the Mission, and labor wherever he thinks he can accomplish the most good, or as the Spirit may direct.

Elder Heber Goddard is appointed to labor in the Welsh Conference.

Elder L. John Nuttall, jun. is assigned to the Liverpool Conference.

Elder Robert Marshall is appointed to labor in Ireland.

President John Q. Cannon, late of the Swiss and German Mission, having been released to return home, arrived in Liverpool on the 5th, and set sail, accompanied by his wife, per the S.S. *Wyoming* on the 7th inst.

ABSTRACT OF CORRESPONDENCE.

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ITEMS FROM PROVO.

Elder James Hardy writes from Provo, Utah, May 15, 1884, as follows:

"The spring has been very backward, but wheat and other grain now look well. We have not planted much corn or cane as yet, but the prospects for crops are very good. Every indication of plenty of apples and pears, very few plums, and no peaches nor apricots. We shall have abundance of water; the snow is very deep in the mountains, and old Timpanagos (Provo River) is booming. A great number of teams and hands have been working to strengthen the weak places, as it is feared it will break over towards the Fort Field, and cover a great deal of land on the bottoms. The bridge has to be watched very closely. Old settlers say the water is nearly as high as it was in 1862, but the highest is not yet. Spanish Fork and Springville are also beginning to feel the effects of the snow. Provo has been built up some since you were here; the bank is a very fine building, also the hotel of Liddiard and John. The theatre is finished outside, and the new Tabernacle is up to the square; the roof will be put on this summer, when the timbers arrive, as they are ready in the canyon, but cannot be reached now on account of the depth of snow. When finished it will be a very fine building. The B. Y. Academy ground is been prepared, I understand. The school will occupy the upstairs of the large warehouses of Z. C. M. I., Provo branch, until the Academy will be finished.

"There seems to be a lull in business matters; money is very scarce, and but very little doing. The mines in Pleasant Valley have shut down for the present, on account of the Denver & Rio Grande railway company shipping their own coal. The mine of which Brother Williams is superintendent is closed for the present.

"We have had our old friend H. C. Rogers with us, with six of the chiefs of the Apache Indians, who were delighted to view our city. They are an intelligent race; and I understood, from Brother Rogers, they were to stay at St. George to go through the Temple and receive their blessings. President A. O. Smoot made them some presents of our home made cloth. They visited the Provo Woolen Mills, and were highly pleased, saying they could weave cloth if they had two weeks' practice with the workmen.

"I also saw Brother Edson Whipple, our fellow townsman, and in talking to me about the country of Arizona, he said it was a good place, and where he lived there was room for 1,000 families. Last year he plowed 80 acres of land, planted it with corn, and raised 1,000 bushels, without any water, and only once plowing. Hay was abundant;

had no need to cut and stack it; good country for stock; timber in abundance, there being a forest close to him 350 miles long by 100 wide; could get four loads of firewood per day. He said he would not change his position. There has been a call of 100 families to go to St. Johns, and Provo has furnished some. Quite a few left on the 12th, and others are preparing to go in the fall. Our leaders seem prompted to extend the settlements in the south, and the labors of some of the Quorum of the Twelve are being devoted to the house of Israel in that land.

"We had with us on Sunday last (the 11th) Apostles E. Snow and Moses Thatcher, and Brother W. W. Taylor, who addressed us, Brothers Thatcher and Snow dwelling upon the Book of Mormon, and the many prophecies concerning the Indians. They said the Book of Mormon was nearly completed in the Spanish language, and urged the young men to learn that language, that they may be prepared to go into Mexico and Arizona and preach the Gospel to the house of Jacob. Brother Thatcher's sermon in the afternoon was of intense interest to all.

"I find a great improvement among the young people. I have been called to labor with the young men, and also as a home missionary. I feel well in the work, and desire to do all I can to promote its interests upon the earth. Although Congress is seeking to oppress us, yet all is well, Zion prospers, and the kingdom of God will triumph. Remember be kindly to all the Saints in England among whom I have labored, I cannot forget the many acts of kindness to me from them."

AFFAIRS IN THE BIRMINGHAM CONFERENCE.

President Thomas Waddoups writes from Birmingham, May 23, 1884, as follows:

"I will notify Brother Bennett of the change in his labors, but I think it will be necessary to keep him for two weeks or so yet, in order to have him show one of the brethren through the district where he labored sometime ago, on account of Elder Gilbert not being able to spend the necessary time to do so before his departure from these lands. Elder Aubrey is still in Birmingham, visiting among his relatives and friends, and he thinks the prospects are good to bring some of them into the Church. He thinks of going out into his district next week. The Elders are most of them feeling well in health and spirits, and are at work sowing the seeds of truth; and I am thankful to say that a few are coming into the Church. Elder Yates has succeeded in organizing a Branch at Northampton, he having baptized four persons of late. They now have an Elder to preside over them, also one Teacher. They are holding their meetings regularly, and a good spirit prevails and the prospects are good for a few more new members soon. I have appointed Elder Rollin Ray Tanner to labor with Brother Yates. The other Elders are doing all they can to reach the honest both by preaching and distributing tracts, and they too are finding a few who are willing to listen to the truths of the Gospel. We are all thankful to see this beautiful warm weather, so that we can get out in the open air and deliver the message we are sent to carry to the people. I will say on behalf of the Birmingham Branch, the Saints here as a rule are living up to their privileges and are manifesting a desire to do their duty, and the local Priesthood are lending all the help they can by visiting the Branches that are close by. We are having some very good meetings here; quite a number of strangers are attending them, and I must say that the prospects now for our summer work are bright. I rejoice in this work, I am thankful for this Mission, for I know that God has blessed my labors, and I am happy to tell you that my health still improves, slowly, but I feel surely, and I do not feel a bit like going home."

FROM A RETURNED MISSIONARY.

Elder Wm. H. Wright, under date of Ogden, Utah, May 15, 1884, writes:

"I can hardly realise that I am home again with my family and friends, having traveled so many thousands of miles in so short a time. It is truly wonderful, as we journeyed

6,000 miles in seventeen traveling days. We were only nineteen days on the way from Liverpool to Ogden, staying two days at Castle Gardens, N. Y. We were greatly blessed by our Heavenly Father both on sea and land. Many found a watery grave who were aboard the steamship *State of Florida*, which sailed after us, and even the steamship *Nevada*, on which we sailed, met with an accident on her return trip, and sank another vessel.

"I found my family all well and prospering on my return, and had the pleasure of meeting my wife and two of my children thirty miles east of Ogden. The day after my arrival I was appointed a home missionary by the Stake authorities. This morning I was presented with an admission card to the dedication services of the Logan Temple, which takes place on Saturday, May 17th. It was signed by President John Taylor.

"I feel to thank you for your kindness to me, and to all the missionaries and Saints over whom you preside. I shall long remember the counsel you gave to the Elders at a Conference held in Birmingham. You may have forgotten it; I never shall. I can only pray God to bless you, His anointed and faithful servant.

"I have been kindly welcomed by many friends, and was given a grand surprise by the Fourth Ward brass band, and about twenty couples of neighbors and friends who spent a pleasant evening at my residence. Utah looks well to me. Last night we were blessed with a copious shower, and to-day the sun shines beautifully, and all nature seems to smile. Our orchards are white with blossoms, which fill the air with perfume. Peace and plenty seem to reign in Zion, while trouble, accidents, failures, cyclones, murders, shipwrecks, suicides and misfortunes of every name and nature are being poured out upon the nations that have forgotten God. I feel to bear my testimony once more to the Saints and to the world that God has again spoken from the heavens and revealed the fullness of the Gospel to His servant Joseph Smith. All may know that this is truth by obeying the Gospel. I thank God for this knowledge, and wish to be faithful until death.

"Permit me to thank the Saints of the Birmingham, London and Sheffield Conferences, through the medium of the STAR, for their many kind acts to me during my labors in their midst. I wish to say this also to all others who so kindly administered to my wants in the land of my birth.

"My health and spirits are good, and I begin to feel more settled. For some time after arriving in fair Utah, I was affected by the sudden change of the climate, from England's damp and heavy air, to this light and healthful mountain atmosphere."

FROM THE LONDON CONFERENCE.

Elder G. J. Dent writes from Hartfield, Sussex, June 1, 1884, as follows:

"Since our Conference in London in April last, we—Brother James W. Paxman and I—are traveling together through this county, holding out-door meetings when circumstances admit of our doing so, although up to the present time we have held but very few. Very little attention is paid to what we have to say, although we have met with no disturbance. We make it a point to go to a town or village, engage lodgings, notify the inhabitants that we desire to hold a meeting at a certain part of the town and at a certain time, and invite them to come. We tell them of the character of the meeting, that we are preaching the Gospel as it is in the Bible to all who will give us a hearing. There are generally some who ask, 'What are you?' 'Who are you?' 'Are you Mormons?' 'Are you Latter-day Saints?' 'Is it the Salvation Army?' We never satisfy them on this point, but kindly ask them to come and listen, and be satisfied that we preach Bible doctrine. In some places we have had enough come to listen to make it interesting for us; other places there has not been one come, so we have had to go away without the privilege of lifting our warning voices to them; but if they will not come and listen we cannot tell them anything. We feel like doing our duty and leaving the result with the Lord. One place where we stayed, we inquired of a policeman where would be the best place for us to speak. He told us where others had spoken, which was in the most public part of the town, so we occupied the same place for about forty minutes in ex-

plaining to them the way to eternal life. He (the policeman) told us he heard we were in the town; where he got his information I cannot say, for we had not been in the place long, neither had we sent any notice ahead. He knew of our faith, *i. e.*, the doctrines we teach, and he had a few questions to ask, which we answered by Scripture quotations. He said he could tell us a good story about the Mormons if he only had more time. We left some tracts with him. We have visited some places where we cannot learn that there has ever been a 'Mormon' Elder, and in other places where they have been many years ago. We have tried to get the use of meeting houses, but so far have not been successful, and although we can hardly expect to be favored so much, still we can try. Prejudice against us is very great, and it is one of the most formidable foes we have to contend with. On Sunday evening last we had a conversation with a minister who believed in the ordinance of baptism by immersion, but not as essential to salvation. We showed him by quotations from Scripture what it was instituted for; we also talked with him upon the authority necessary to officiate in that ordinance as well as other ordinances of the Gospel. He told us there was no man upon the earth who held the authority at the present time, but the Bible was sufficient authority for any man, and all that was necessary. We showed him, by Scripture, that authority must come from heaven, that no man can take it upon himself, that the Holy Ghost was given by the imposition of hands, and that men were neither authorized nor qualified to preach the Gospel or administer in any of its ordinances under any other circumstances or upon any other conditions. He asked me who had such authority; I told him the Latter-day Saints had, and that they received it from the right source; and I furthermore told him that if *he* had not the authority (which he said no man has), he had no right with that Bible (which he carried under his arm), going about pretending to preach the Gospel. We referred him to Galatians i, 8, showing the position of those who preach any other Gospel than that which our Savior and His Apostles taught. Before leaving him I gave him a tract, 'Discussion,' and bore testimony of the divinity of the mission of Joseph Smith; quoted Rev. xiv, 6, also Daniel ii, 44, and told him the things spoken of there had taken place in this dispensation, and that the time will soon come when all will have to acknowledge it. As others do, he also spurned the idea of angels visiting this earth or any one living upon it. He said, 'we all know the Mormon doctrines are wrong on account of polygamy; that alone is sufficient to prove it.' I told him we hear of our Christian friends praying to be taken to Abraham's bosom, and he was one of the greatest of polygamists. He had nothing to say to that, only he knew it was wrong. I told him I would defy him or any other man to prove the Gospel as taught by the Latter-day Saints to be unscriptural. He eventually shuffled off, and we went to our lodgings.

"In one place we went to, I left a tract with a man who keeps a store and a public house. He asked me why we came to interfere with other people's religion, and added, 'we are all church people here, and don't want any other religion, and if I had my way, I would suppress street brawling.' I told him I would rather speak in a meeting house, but could not get one for the purpose on account of the prejudice that existed against us. I said we were not preaching against any one's religion, but were teaching the doctrines of the Savior, and that they were free to all who would accept them. After talking with him about half an hour, he cooled off a few degrees, and when we parted he said, 'well, I wish you success.' We appointed a meeting opposite his public house, but several rods away, but as the people gathered close to the public house, we went to them, and he gave us permission to speak there, so we started. Order was maintained by a few, but towards the close there were only a few left, and a man came out with a jug of beer and offered us some, but of course we refused, telling him we did not indulge in taking anything we thought would do us no good. After the close of the meeting we invited questions upon the principles of our religion, but none were forthcoming, so we retired to our lodgings.

"To-day we expect to hold two meetings out-doors. We are away up amongst the timber, in a very uncultivated part of the country, so far as the people are concerned. We realise that the harvest truly is about over, and that we are only gleaners in the field."

ELDER WILSON'S LABORS.

ELDER Thomas Wilson, writing to us from Ogden, May 8, 1884, sends us a detailed account of his missionary labors in this land, which, for want of space to publish entire, we are compelled to condense:

He arrived in Liverpool on the 28th of April, 1883, and was assigned to the Glasgow Conference, which field he reached two days later, and was appointed to labor in the Dumfriesshire District, but remained in the Glasgow District, holding meetings and laboring in connection with President J. W. McMurrin, in Glasgow, Govan, Partick, Paisley, etc., until May 18, when he proceeded to Dumfries, and thence to Moniaive, a village near which he was born and from which he had been absent forty-seven years. He found a cousin there who welcomed him, and when he commenced his labors distributing tracts and making known his religion, he also found a good deal of bigotry and opposition. One minister, the Rev. Patrick Borrowman, even followed him from house to house, defaming his character and trying to persuade the people not to receive or read his tracts, and on the following Sunday preached against him. The result was Elder Wilson was unable to get a house to preach in at any price; however, he preached in the street and visited every house in the arishes of Glencairn and Tynron and warned the inhabitants of coming judgments and testified of the restoration of the Gospel. Getting leave of absence for awhile in July, he visited his relatives in Liverpool, Birkenhead and Blackburn, laboring to bring them to a knowledge of the truth. As a means to this end he purchased and presented to them some of the standard publications of the Church and also supplied them with tracts. After a stay of nine days in England he returned to Glasgow and soon afterwards to Dumfriesshire, where he continued his labors until Oct. 12, 1883, when he was transferred to the Edinburgh District. Here he labored until Jan. 10, 1884, during which time he had the pleasure of baptizing seven persons, and of seeing several others about ready for baptism when he left. He remarks, of this, "Elder John Crawford and others planted, and I watered; I and others planted, and Elder Greenwell has watered; but God alone has given the increase, and to Him be all the praise."

After leaving Edinburgh Elder Wilson labored a short time in Glasgow, and was then appointed to labor in the Liverpool Conference, whither he repaired after visiting his relatives in Dumfriesshire, arriving in Liverpool on the 29th of January. From that up to the time of his release to return home with the company which sailed on the 9th of April, 1884, he labored in Liverpool, Birkenhead, Chester and the surrounding region with much zeal and good effect. In conclusion he says:

"I can truly say, as I have done publicly and privately in England, Scotland and Wales, that I have not a hard feeling or thought in my heart towards any human being on the footstool of God. And I bear my humble testimony that I know that Joseph Smith was a true Prophet; and that God revealed through him the only true Gospel, which will bring under condemnation all who reject it. This I bear witness of, and know by the inspiration of the holy Spirit of God. And I am on the altar of God with all that I possess, to be used as His servants may see fit."

TRIBUTE OF RESPECT TO A WORTHY MAN.

We were pleased to notice in the Hereford *Times*, of May 31st, an account of an ovation tendered to Brother Robert J. Johnson, for many years past the President of the Hereford Branch of the Church of Jesus Christ of Latter-day Saints. Brother Johnson has been for the past twenty-one years manager of the Monkmoor Mills, of Hereford, owned by Messrs. G. R. Herron and Son, wool and leather merchants. It being his intention to emigrate to Utah with the company which will sail from Liverpool on the 14th inst., the eighty men who had been employed under him, or most of them, and others of his friends felt "that they could not allow his departure to take place without some recognition of his worth as a master and his qualities as a citizen." A grand dinner was arranged for, and all hands assembled to partake of it. The room in which it was served was prettily decorated with flags, evergreens, flowers and mottoes. Mr. Gibbs, one of the members of the firm, was chairman for the occasion, and after the dinner was over he made a speech, announcing the object for which they had assembled, and called upon the oldest workman to present Brother Johnson with an elegant silver tray, tea and coffee service and a purse containing 20 guineas, subscribed by the workmen and friends, the tray bearing an appropriate inscription. A gold watch with an inscription on it was also presented to him by his employers in recognition of his faithful services. Quite a number of speeches were made and toasts proposed, expressive of the good character of the man whom the assembly had met to honor, and the esteem in which he was held, and many wishes were indulged in for his future prosperity.

POETRY.

THE MISSIONARY'S FAREWELL TO ZION.

BY ROBERT MARSHALL, TOQUERVILLE.

Farewell to Zion's daughters, to her noble sons, farewell;
To her aged sires and mothers that in all her valleys dwell,
To her schools and happy children, so bright, so young and fair,
To her Temples and her altars, and her solemn house of prayer.

Farewell to Zion's valleys, to her woods and mountains high,
To her bright and fleecy cloudlets and her star-bespangled sky;
To her ranges, plains and meadows, and her birds on bush and tree,
To her rock and rill and river to the voice of humming bee.

Farewell to dewy evening, and to summer's rosy morn,
And the sun's bright, golden splendors that our lovely hills adorn;
To the canyon's bower of beauty, and the lake's pellucid breast,
And the perfumed, calm recesses where the bluebird builds her nest.

To the wild flowers of the desert and the cactus on the plains,
To the camp fire's merry laughter, and the saddle, spur and reins;
To the dance and song and music, and the witching glance of love,
And the tender breath of roses, and the cooing of the dove.